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SELECTED HISTORIES

PRESBYTERIAN MISSIONS IN ALASKA

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2.	Sitka	" 5 - 10
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Note: These brief selected records of early mission stations in Alaska are arranged chronogically in order of the organization of Presbyterian Churches in Alaska, with the exception of the last section on Churches in Southeastern Alaska.

WRANGELL

Wrangell, site of the historic Russian Fort St. Dionysius, first welcomes Protestant missionaries ten years after the purchase of Alaska. Dr. Sheldon Jackson and Mrs. Amanda McFarland put in a belated appearance in response to appeals of army men and their wives just after the removal of the military garrison. A half dozen native Indians, who had accepted the Christian religion in Canada, provided a nucleus of eager inquirers. Dr. Jackson left the capable woman missionary in charge and returned to the States to raise money and personnel for the mission station.

The dynamic Amanda rolled up her sleeves, hired a native assistant and interpreter, and began to demonstrate Christianity among the Stickeen tribe. That fall she opened a sewing school for women and girls. Single handed she rescued two girls, being tortured for witchcraft, from a bloodthirsty mob of natives. Seeing lawlessness and injustice all about her, she led the people of Wrangell to call a constitutional convention. They elected her chairman, followed her advice, and set up local police to provide the only law and order in all Alaska.

The following summer the Presbyterian Church sent Rev. S. Hall Young to enlarge the work. He studied the inhuman practices connected with witchcraft. He saw natives crazed by a local brew of hootchinoo. He found tribes being exterminated by feuding. The young missionary, fearless and persuasive, became the friend of chiefs and a promoter of peace. He drove the witch doctors out of Wrangell, broke up the practice of slavery, "Carrie Nationed" the illicit stills, and led the local chiefs in a campaign to improve the sanitation of the fetid waterfront. With money secured by Dr. Jackson from his Presbyterian friends, S. Hall Young built and organized the first Protestant church in Alaska at Wrangell.

WRANGELL

He promoted the cause of Alaska by helping explore its uncharted waterways, mountains, and glaciers with John Muir and others.

In 1880 the McFarland Industrial Home was built to provide education and protection for forty native girls. Other teachers and a doctor soon joined the staff. Mrs. Young conducted a training school for boys. When the buildings burned in 1883, Mrs. McFarland and her girls of the school transferred to the Industrial Institute at Sitka. Dr. and Mrs. Young remained at Wrangell until 1888 to continue their service to the boys and others of the mission church. When they left, the training school became consolidated with the school Sheldon Jackson had started at Sitka.

The native village and ancient port of Wrangell declined in importance through years of native warfare, through many booms and busts of Alaskan history, and through periods of its shifting importance for shipping and military strategy. But the Presbyterian church and mission have continued since 1877 until the present, fighting for justice and peace and pointing the people of Wrangell toward a decent and Christian way of life as a virile example of religious Americans.

The First Presbyterian Church of Wrangell has had a continuous history since 1879. In 1900 another Presbyterian church was organized for the whites and continued in existence until it united with the First Church in 1934. The growth of the Wrangell First church is shown in the following table:

1879	- not listed	1920	- 59 members
1890	- 52 members	1930	- 46 "
1900	- 84 "	1940	- 73 "
1910	- 67 "	1950	- 108 "

Presbyterian Historical Society
425 Lombard Street
Philadelphia, Pa. 19147

WRANGELL, 1st.

1879 thro 1888	-	S. Hall Young
1889 thro 1891	-	Allan MaKay
1892	-	no name listed in G.A.Minutes
1893	-	Livingston F. Jones
1894 thro 1899	-	Clarence Thwing
1900 thro 1903	-	Harry P. Corser
1904 thro 1907	-	----
1908 thro 1919	-	James S. Clark
1920 1921	-	---
1922 thro 1930	-	Robert J. Diven
1931 thro 1940	-	Russell F. Pederson
1941 1942	-	N. Harry Champlain
1943 thro 1945	-	Ben. F. Judd
1946	-	Jackson L. Webster
1947	-	---
1948	-	G. C. Crowell
1949	-	---
1950 thro 1952	-	Paul F. Evans (began 2/1/50)

from G. A. Minutes

WRANGELL, WHITE

1900 thro 1903	-	Harry P. Corser
1904 thro 1907	-	no names listed in G.A.Minutes
1908 thro 1919	-	James S. Clark
1920 1921	-	----
1922 thro 1930	-	Robert J. Diven
1931 thro 1933	-	Russell F. Pederson
1934	-	UNITED WITH WRANGELL, 1st CHURCH

From G. A. Minutes

SITKA

Sitka, for thirty-five years the capital of Russia's fur producing colony, looked on helplessly as the life blood was drained away from Alaska. Then in October of 1867 Secretary of State Seward went shopping and bought Alaska for the United States. A small army garrison moved in to maintain a desultory peace among lawless factions. For ten years Congress and the people of the States blushed or tried to forget "Seward's folly."

As late as the summer of 1877 Sitka remained a hotbed of clutching, greedy traders, a thousand underdog natives, and a remnant of Russian colonists — all preying on each other and on the easily accessible natural wealth of the environs. Into the midst of this primitive struggle sailed a little man with stubby beard, large rimmed spectacles, and tremendous vision. Dr. Sheldon Jackson made a hurried survey of the conditions and dashed back to the States to stir the nation to its responsibility toward the people of Alaska.

In the spring of '78 the Presbyterian Church sent Rev. John G. Brady and Miss Fannie Kellogg to open a day school for native children. Two years later, the Mission Board sent Mr. Alonzo E. Austin and his daughter, Olinda, to build up the school. One hundred and three pupils crowded the meager quarters. Adults, too, tried to wedge inside to learn to be like "Bostons." Encouraged by naval officers patrolling the coast, the Austins succumbed to the pleas of seven native boys to let them furnish and live in one room of the school. Thus, the boarding department of the Sitka Institute was born of packing crates and the natives' desire to learn. This boarding and day school has become the accredited Sheldon Jackson Junior College with the most enviable record of all educational institutions in Alaska.

SITKA

Mr. Austin, along with his teaching, struggled to improve the social, economic, moral, and spiritual conditions of the natives of Alaska. By 1884 his influence had led to the organization of a Presbyterian Church with forty-four natives and five whites as members. A succession of influential missionaries has kept the bi-racial church alive and growing. In 1952 the mission church had a membership of 340.

Dr. Sheldon Jackson came again to Sitka in 1884 to take charge of the mission program. He found Alaska still neglected by the government. He organized sentiment and set in motion forces that greatly changed Sitka, and circling out from there, changed all of Alaska. To overcome lawlessness, Jackson influenced Congress to appoint a governor, a judge, and other civil officers for the District of Alaska. To over come illiteracy, he aggitated for schools and, in time, this resulted in his being appointed the first General Agent of Education in Alaska. To overcome the immediate handicaps of small governmental appropriations for education, Jackson used existing mission schools as a practical means of beginning a large scale program to educate Alaskans at a minimum expense to the United States.

The Presbyterian Industrial and Training School at Sitka received a government contract and an appropriation in accordance with the prevailing practice on Indian reservations in the States. The school expanded and enrolled pupils from more than a dozen tribes, including a few Eskimos. Then progress slowed as the mission program interfered more and more with the avaricious lawlessness of hootch crazed natives, jealous Russian creoles, and unscrupulous government appointees. Peddlers of illegal intoxicants, kidnappers of adult slaves and of young girls as white slaves, and devotees of brutal witchcraft all tried to drive out the missionaries. But through his ingenuity and his influence in the States with far-seeing men and women,

Dr. Sheldon Jackson and his staff learned to hurdle all obstacles as a matter of strenuous habit. Their work succeeded far beyound all expectations of friends or foes. School, hospital, and church have ministered so aggressively and sacrificially to the people of Sitka that their work and prestige have steadily grown throughout the years.

In 1887 Dr. Jackson organized at Sitka the Alaskan Society of Natural History and Ethnology. He traveled to all parts of the Territory collecting specimens of native art and culture. He housed them in a temporary museum for seven years. Then in 1895 he built, at his own expense, the first fireproof building in Alaska to preserve his renowned collection. This contains the largest assemblage of Alaskana in existence.

The health program of the mission began with the addition of a small clinic connected with the girls' dormitory in 1887. Three years later the school built a hospital for the boys, and soon enlarged it to a twenty bed hospital with a doctor and a trained nurse. However, adult native patients were never turned away. During a six month's period of the opening year, the doctor and the nurse filled 1,400 prescriptions and performed 50 operations. In 1897 the hospital enlarged and opened its service to a limited number of white patients of Sitka. In 1926 a new infirmary was built with four two-bed wards, dispensary, and operating room, probably the most complete hospital in the Territory.

When war came to Alaska in 1941, the mission station cooperated with the armed services. The school opened to the men its gymnasium, print shop, and industrial arts workrooms. Two boats were turned over to the navy. The social, recreational, and religious programs welcomed members of the armed forces stationed at Sitka and played a major role in the areas of morale and morals. The church, the school, and the museum of Alaskana hold a prominent place in the life of modern Sitka.

SITKA

The Presbyterian mission work at Sitka has been administered through the years by many agencies. Sheldon Jackson poured into the venture private funds whenever needed to maintain and expand the service of the Presbyterian Church to the natives of Southeastern Alaska. From 1878 until 1923 the church work was the responsibility primarily of the Board of Home Missions. The school and its hospital found its support through the women of the Church -- the Woman's Executive Committee until 1897 and after that date under the Woman's Board of Home Missions until the reorganization in 1923, as a department of work of the Presbyterian Board of Home Missions.

Two churches were organized at Sitka, one for the natives and one for the whites. The same pastor served the two organizations. The organization for the whites was dissolved in 1933.

The school at Sitka has had an interesting development under a succession of names descriptive of its purpose and founder. The following table gives a log of the names under which the school has operated:

1878	--	no name listed
1880	--	Sheldon Jackson Institute
1884	--	Sitka Industrial Training School
1910	--	Sheldon Jackson School
1946	--	Sheldon Jackson Junior College

The Native First Presbyterian Church at Sitka developed in membership as follows:

1885	- 49	1930	- 144
1900	- 349	1940	- 272
1910	- 214	1950	- 336
1920	- 248	1952	- 340

SITKA, 1st (NATIVE)

1885	-	Sheldon Jackson
1886 thro 1898	-	Alonzo E. Austin
1899 1900	-	Melzar D. McClelland
1901	-	no name listed in G.A.Minutes
1902 thro 1907	-	Wm. S. Bannerman
1908	-	---
1909 thro 1913	-	Eugene E. Bromley
1914 1915	-	Robert J. Diven
1916 thro 1923	-	Robert A. Buchanan
1924	-	---
1925 thro 1927	-	Wallace S. Marple
1928	-	----
1929 thro 1940	-	J. L. Webster
1941	-	Willis R. Booth
1942 thro 1945	-	Arthur N. Bily
1946 thro 1952	-	Elwood B. Hunter

From G. A. Minutes

SITKA, WHITE

1891 -	Alonzo E. Austin
1892 -	John G. Brady
1893 thro 1898 -	Alonzo E. Austin
1899 - 1900	Melzar D. McClelland
1901 -	no name listed in G.A.Minutes
1902 thro 1907 -	Wm. S. Bannerman
1908 -	----
1909 thro 1913 -	Eugene E. Bromley
1914 - 1915	Robert J. Diven
1916 thro 1923 -	Robert A. Buchanan
1924 -	-----
1925 thro 1927 -	Wallace S. Marple
1928 -	----
1929 - 1930	J. L. Webster
1931 - 1932	-----
1933 -	DISSOLVED

FROM G. A. Minutes

HAINES

The Presbyterian mission at Haines, Alaska has evolved through a succession of changing circumstances. From an isolated fishing village on a dead end inlet of the Inside Passage, Haines has become a modern port linking the water way with the Alcan Highway to interior Alaska. When in 1879 S. Hall Young made his first missionary journey to the Chilcat country with naturalist John Muir, he selected this spot on Portage Cove as a natural center for tribal villages. He influenced Sheldon Jackson to raise money from Presbyterian friends in order to send a teacher to the village. They appointed Mrs. Sarah Dickinson, native wife of an Alaskan trader, to teach school there in 1880. The Board sent Rev. and Mrs. Eugene S. Willard the following year to be an example of Christian living among the people of the most warlike of the Alaskan tribes.

The Willards constructed a wilderness home and tried to teach peace and brotherly love among the fierce people of the Thlingit villages. They endured many hardships and faced constant danger as they began their evangelistic and educational work. Gradual success among the children called for the addition of another teacher. Sheldon Jackson influenced the United States government to open a post office at this out-of-the-way village. Natives came out of curiosity to see the "Boston" people and then moved whole villages to be near the mission school. However, native superstitions lingered. The medicine men of the tribes, sensing that Christianity would doom their hold upon the natives, pointed bony fingers at the Willard children in 1885 and called upon the spirits to send death upon them. The Board of Missions transferred the Willards to Sitka and sent other missionaries to continue the ministry of outreach.

The Rev. Mr. Willard organized a Presbyterian mission church in 1883. When the Willards left Haines in 1885, the church was left without a pastor for ten

HAINES

years. The mission school was transferred in 1885 to the government, but the mission maintained, through most of the period since that time, a home for children. During these silent years at Haines, the village was visited at intervals by our roving missionaries, Sheldon Jackson and S. Hall Young. When miners discovered gold within thirty-five miles of Haines in '97, whites flooded the village and built up a town in which the miners overshadowed the natives.

During the early part of the twentieth century, our missionaries at Haines became impressed with the urgent call to minister to the natives suffering from the prevalent scourage of tuberculosis and trachoma. Therefore, in 1907 our mission at Haines opened a clinic and hospital service. The dispensary treated 256 cases during the first three months of operation. The missionaries were aided by a graduate nurse and a United States Army physician. Records show that during 1912, the twelve bed hospital gave medical attention to 1,200 patients. Then in 1918 the Government realized its responsibility to care for the natives of Alaska and took over the hospital as its obligation.

Naturally the evangelistic work at Haines was administered by the Board of Home Missions and its successor, the Board of National Missions, and the educational and medical work by the Woman's Executive Committee, the Women's Board of Home Missions, and the Department of Educational and Medical Work of the Board of National Missions in turn. Today the Presbyterian mission at Haines ministers in a two-fold manner. The Presbyterian Church serves the natives and the whites of the village and Haines House provides a home for about thirty-five children from many sections of Alaska who receive personalized care in a setting of homelike Christian training. During 1952 the women of the Presbyterian Church raised a special fund from sacrificial giving to enlarge the work of Haines House.

HAINES

The natives, the civilian white residents, and the army personnel about Haines enjoy the benefits of the mission church and work together for peace and brotherhood in a setting once the battleground of the primitive warlike Chilkats. The church at Haines has grown in membership through the years as follows:

1883 -	not listed	1920 -	40 members
1890 -	" "	1930 -	92 "
1900 -	52 members	1940 -	74 "
1910 -	106 "	1950 -	85 "

HAINES (FORMERLY CHILCAT)

1883 1884	-	Eugene S. Willard
1885 thro 1893	-	no name listed in G.A.Minutes
1894 thro 1900	-	Wm. W. Warne
1901	-	Wm. S. Bannerman
1902	-	----
1903 1904	-	Norman B. Harrison
1905	-	----
1906 thro 1914	-	Allen F. McLean
1915 thro 1918	-	Emil Winterberger
1919	-	----
1920 thro 1923	-	Claude G. Denton
1924 thro 1933	-	E. E. Bromley
1934	-	----
1935 thro 1941	-	Ralph Klein Wheeler
1942 thro 1944	-	E. E. Knudsen
1945	-	----
1946 thro 1950	-	Kenneth F. Fox
1951	-	----
1952	-	Paul H. Prouty Henry D. Hartman (began 6/15/52)

From G. A. Minutes

JUNEAU

Juneau, on Admiralty Island, was born and teethed on a golden spoon with the discovery of quartz mines in 1879-80. American gold miners crowded in and built frame and log shacks near the village of the Auk and Taku tribes. In the summers of 1882 and 1883, Mrs. W. H. R. Corlies inaugurated mission work with a summer school. Both whites and natives manifested interest. Therefore, the Presbyterian Board of Home Missions commissioned the Rev. Joseph P. White as missionary to miners from the States and the Rev. and Mrs. Eugene S. Willard as missionaries to the Alaskan natives, in 1886.

The people of Juneau, in characteristic frontier fashion, bombed a Chinese flop-house and drove out the "undesirable" tenants. Merchants then raised a fund and bought the log cabin for the missionary to use as the Northern Light Presbyterian Church. In 1887 Mr. Willard moved from nearby Haines and built a small native church and a boarding-school home for thirty pupils. This home served the native population on an expanding scale until the boom town days of '98. Then the pupils were transferred to the Sheldon Jackson School at Sitka to remove them from the lurid path of the hordes of gold miners.

But the stampede brought also people and wealth that made necessary the expansion of the mission for the whites. The Rev. J. H. Condit arrived with money from the Presbyterian Board of Home Missions to build a new church for the white population. Dr. Condit, an able churchman with experience in the development of Alaska, helped develop both the white and the native churches in the capital city of Alaska.

The Presbyterian mission outreach has served the people of Juneau since 1882. Our ministry through organized church work has been maintained since 1887 when the Rev. Eugene S. Willard organized the church for natives. When in 1939 a new church was dedicated for the natives, it became known as the

JUNEAU

Memorial Presbyterian Church. in 1940 the Presbytery of Alaska ordained and installed a well trained native pastor, Rev. Walter A. Soboleff in this church. The Presbyterian Church for the white population of Juneau was organized in 1890 and called the Northern Light Presbyterian Church.

These two mission churches have grown in membership through the years as follows:

Memorial Presbyterian Church -

1887	not listed	1920	75 members
1890	" "	1930	118 "
1900	124 members	1940	79 "
1910	137 "	1950	109 "

Northern Light Presbyterian Church -

1890	not listed	1930	139 members
1900	28 members	1940	207 "
1910	20 "	1950	220 "
1920	90 "		

JUNEAU, NATIVE (now called JUNEAU MEMORIAL (since 1939)

1888 thro 1893	-	Eugene S. Willard
1894 thro 1913	-	Livingston F. Jones
1914	-	no name listed in G.A.Minutes
1915 thro 1924	-	David Waggoner
1925 thro 1932	-	-----
1933 thro 1939	-	David Waggoner
1940	-	-----
1941 thro 1952	-	Walter A. Soboleff

From G. A. Minutes

JUNEAU, NORTHERN LIGHT

1891	-	Samuel H. King
1892	-	no name listed in G.A.Minutes
1893	-	Samuel H. King
1894 thro 1896	-	----
1897 thro 1899	-	James H. Condit
1900	-	Wm. S. Bannerman
1901 thro 1904	-	James H. Condit
1905 1906	-	----
1907	-	Alexander Pringle
1908 1909	-	David Holford
1910	-	----
1911 thro 1916	-	John B. Stevens
1917 thro 1925	-	George G. Bruce
1926 thro 1928	-	O. A. Stillman
1929	-	----
1930 thro 1932	-	C. C. Saunders
1933 thro 1941	-	John A. Glasse
1942 thro 1952	-	Willis R. Booth

From G. A. Minutes

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

SKAGWAY

SKAGWAY

Skagway in early 1896 was a primaeval, uninhabited wilderness at the north end of Lynn Canal. No natives lived there because fierce winds swept down from glaciered ridges of the mountains to the north and east. Three miles away a trading post at Dyea supplied natives with provisions to pack over the Chilcoot Pass to barter with trappers of the interior regions. Into Dyea that year swaggered the first of the prospectors with gold from the Klondike.

In the summer of '97, a Presbyterian missionary, Dr. S. Hall Young, landed on the shore at Skagway along with some twenty-five thousand gold seekers. He witnessed Skagway become over-night the gateway to the Klondike and the Yukon Valley. The city of tents and shacks presented an opportunity and S. Hall Young preached to the gold crazed flotsam and jetsam before they tackled the killer known as White Pass. Then he moved on with them as they fought, bled, and died to reach the headwaters of the Yukon.

Late in '97, a Canadian Presbyterian missionary reached Skagway and stayed to serve those who could not scale the treacherous Pass nor pay for passage back to the States. The Rev. R. M. Dickey built a frame church and organized a congregation. The Canadian Presbyterian Church exchanged in 1898 the Skagway church for the mission station S. Hall Young had organized within Canadian territory at Dawson City. In 1899 the First Presbyterian Church was built to serve the white and native population. Other Protestant missions entered the mushroom town and a Catholic Church was planted at this port of entry. They prospered until the gold rush played out. The Methodists united with the Presbyterians. Other denominations withdrew and left the field to this combined mission and the Catholic mission.

The Presbyterian mission at Skagway served many groups of people during the years since 1897. First it served the gold seekers passing through the port. Then it ministered to the white population that stayed on to maintain the railroad to Bennett Lake, the half dozen families of natives, and eventually the soldiers who

SKAGWAY

came during World War II. Skagway First Presbyterian Church has maintained a resident pastor from 1900 to the present, with the exception of a few periods of vacancy. The following chart shows the growth of the church through the years:

1900 -	32 members	1930 -	37 members
1910 -	30 "	1940 -	73 "
1920 -	25 "	1950 -	70 "

The First Presbyterian Church at Skagway achieved a remarkable record for a mission church be becoming self-supporting in 1901. The following table gives the names and years of service of the pastors through a little more than a half century of witnessing to the people of this Alaskan town.

SKAGWAY, 1st

1900 thro 1902	-	Norman B. Harrison
1903 1904	-	James Thomson
1905 1906	-	Norman B. Harrison
1907	-	no name listed in G. A. Minutes
1908 thro 1910	-	George E. Good
1911 thro 1917	-	----
1918	-	Louis H. Pederson
1919 thro 1922	-	Emil L. Winterberger
1923 thro 1926	-	----
1927 thro 1930	-	Russell F. Pederson
1931	-	----
1932 thro 1934	-	Carl W. Griffiths
1935 1936	-	Frederick G. Klerekoper
1937	-	Stephen Chapman Crowell
1938	-	----
1939 thro 1941	-	Edwin E. Knudsen
1942 thro 1943	-	A. Garland Rotenberry
1944	-	----
1945	-	Harold Fredsell
1946	-	-----
1947 thro 1952	-	John K. Dodge

From G. A. Minutes

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

POINT BARROW

POINT BARROW

Dr. Sheldon Jackson, superintendent of Presbyterian mission work in Alaska, stood beside Captain Healy of the U. S. Revenue Cutter, Bear as the study ship felt its way through the receding arctic ice pack. On the last day of July in 1890 they sighted the Eskimo village of Barrow on the northermost tip of the American mainland (lat.71°23'). Dr. Jackson who was also General Agent for Education in Alaska took ashore the first missionary school teacher sent from the United States to this newly purchased American outpost. Professor Leander M. Stevenson saw parka-clad, round-faced, wide-eyed natives standing on the wind swept coast.

The new teacher knew that the prospective pupils hiding behind their parents had never seen white men before, except for the crew of the Bear on its annual summer cruise and the whalers who put in to Barrow for supplies and hagglesome trading for furs, skins, and walrus tusks. He was aware that their parents had seen no additional white man except for fur traders of the Russia-American Fur Company and a few Hudson's Bay traders. He remembers from his history books that some of their great grandparents had first seen white men when English explorers discovered Point Barrow back in 1826. The mingled fright and curiosity in the faces of the children reminded him that the arctic ice pack, snow, and ninety-mile-an-hour winds cut off this finger of land pointing to the Pole for nearly eleven months of each year.

The teacher and the Superintendent of missions greeted their curious wards through an interpreter. Then they helped Captain Healy stock the government Rescue Station with provisions to feed a hundred men for a year. The cooperative naval officer consented to allow the missionary teacher to use a rear room of the Rescue Station as school room and living quarters.

POINT BARROW

Professor Stevenson opened school in the summer of 1890 for three venturesome pupils in parkas. During the year he attracted thirty-five other children to his school. Missionary work and public education thus came to this distant possession well within the arctic circle.

Why did Dr. Jackson and the Presbyterian Church in the U. S. A. introduce the missionary school teacher to the children of the northermost village of Alaska? As Jackson and Stevenson met the natives on the shore at Barrow, their senses confirmed the annual reports of the Captain of the Revenue Cutter. They faced a people in evident need of medical attention and health habits — for they could see the tell-tale marks of tuberculosis and venereal disease in advanced stages. They met a race of bankrupt people facing starvation and extinction unless they could discover a basic economy to take the place of a livelihood ruined by whalers and hunters who had friven whales, walrus, and seals far from their shores. They stood mute before an illiterate race who struggled for a living amid exploiting traders. They looked into the gloomy faces of people preyed upon by a religion of fear and foreboding, people spending miserable lives placating evil spirits. The Presbyterian Church and the U. S. Commission of Education united forces in trying to lead these neglected people to a life of health and happiness, of food and a sound economy, of education in the rudiments of knowledge and industrial arts, and of religion inspiring Christian faith and life.

Professor Stevenson, during the long arctic winter night of 1890-91, won the confidence of the natives. He shared with them the best he had learned from books and from life on a farm in Ohio. He showed his sincere compassion for their running sores and their illness by offering the best he knew of a simplified medical and health program. He exemplified among the people a depth of religious experience that led many of them to want to emulate his Christian charity. As the next six years moved through

the long cycle of summer light and winter darkness, Leander M. Stevenson laid foundations for a permanent mission that has ministered continually to this polar people to the present time.

In 1892 the Presbyterian missionary teacher took charge of the government Rescue Station at Barrow. Each year he fed and clothed stranded whalers whose boats had been crushed in the ice floes. During the ten years before his arrival some 2,000 whalers had been shipwrecked along the arctic coast.

The back room of the Revenue Station became inadequate for his growing school. So when the Presbyterian Board of Home Missions took over the payment of his salary in 1894 and sent him a boat load of lumber, Professor Stevenson turned carpenter to build a school house and mission station. Then with the mission well established, the first missionary teacher returned to his family in the States -- after seven years of service in place of the one year originally promised to the Mission Board.

Dr. Horatio Richmond Marsh, recently graduated from medical college in New York, succeeded Professor Stevenson in 1897. He went to Barrow as a missionary physician and teacher under the Presbyterian Board. He and Mrs. Marsh set up the first Christian home at this northermost point. But his Christian ministry and example to the natives spread out almost immediately to 500 whalers who became stranded when their ships cracked up like flimsy shells in the early closing in of the arctic ice pack. He served the ~~hungry~~, ill, and worried whalers until Dr. Sheldon Jackson sent a rescue party over a thousand mile uncharted course with provisions and hundreds of reindeer to save them from starving. The rescue by reindeer in the winter of '97 was ~~overshowed~~ overshadowed as press news only by the discovery of gold on the Yukon.

The mission work at Barrow became too strenuous for Dr. Marsh and his wife alone within two years. The Presbyterian Board sent Rev. and Mrs. S. R. Spriggs to assist the Marshes in 1899. Reaping the results of the work of Stevenson and the Marshes, the new missionary organized a church

of 115 members at Barrow (Ootkeavik). In the same year Dr. Jackson established the first Reindeer Post Route for carrying mail from St. Michaels to Kotzebue. Then in 1901 Jackson got the government to establish a post office at Barrow and he extended the Reindeer Post Route to Barrow in order to link it securely with the rest of the United States. Thus the mission station farthest north on American soil linked itself with the General Assembly of the Presbyterian Church in the U. S. A. During the years that followed, the missionaries intensified their work of teaching, healing, and preaching so that 240 Eskimos accepted church membership in 1908.

Fire destroyed the mission property the following year. But the people at Barrow contributed liberally of fox skins to assist the Board in rebuilding. By 1915 the medical missionary service of Dr. Marsh had produced such an interest in a program of health and medicine that Dr. Frank H. Spence was sent to join the mission service. The Eskimos began asking for a better equipped dispensary so the Board raised money to build a small hospital in 1920. This was prized as the only hospital within 500 miles and was recognized by the government as a real service to the Eskimos and to American seamen so frequently stranded at Barrow or on the ten-mile sand bar out to the tip of land at Point Barrow.

The Presbyterian mission turned over its school to the government in 1922. The missionary work at Barrow centered its ministry in the church and the hospital. Dr. A. W. Newhall, formerly with the Methodist mission at Unalaska, came to Barrow in 1925 to add the weight of his successful experience in Alaska. He doctored the people and conducted religious services at three preaching stations -- Barrow, Point Barrow, and Wainwright. The hospital continued as an integral part of the mission program from 1920 to 1936. At this time the hospital was taken over by the government as its respnsibility to the citizens of the region within reach of Barrow.

POINT BARROW

Since 1936 the mission has centered its attention on the work of the churches. The mission church organized at Point Barrow (Nuwuk) in 1909 continued until dissolved in 1934. At Wainwright at church (Olgonik) was organized in 1923 and continues today, with a membership of 108 in 1952. The largest of the Eskimo churches is that at Barrow (Ootkeavik). It has grown from the original 115 members in 1899 to 437 in 1952.

Barrow has for many years been prominent in arctic exploration and aviation. Vilhjalmur Stefansson visited Barrow during his arctic exploration in 1907 and became a fast friend of the missionary doctor. Captain Wilkins used Point Barrow as his headquarters in the arctic explorations of 1925-26 and 1926-27. In 1936 the government realized the importance of maintaing a hospital at this strategic point, farthest north along the air lane to Asia, after the fatal crash of Will Rogers and Wiley Post near Barrow in 1935. The native Presbyterian missionary was the first to learn of the tragic accident and the missionary doctor prepared the bodies of the aviators for return to the States. The government now maintains a school, a hospital, a post office, a wireless station, and a weather bureau near the mission. The missionary modernized his means of travel by constructing a snowmobile for visiting the Eskimos along the icy north coast. In 1949 the mission station was presented with an aeroplane, the Arctic Messenger. The mission has, throughout the years since 1890, encouraged the Barrow people to send their children to school and to be faithful in church attendance and Christian living.

The following table shows the growth of the Barrow Church (Ootkeavik):

1900	13 members	1930	328 members
1910	not listed	1940	448 "
1920	294 members	1950	427 "

POINT BARROW

The Presbyterian mission has been creditably served by the following:

Name	Dates
Prof. Leaner M. Stevenson	1890 - 1898
Mr. T. E. Beaupre	1893 - 1895
Dr. Horatio Richmond Marsh	1897 - 1906 and 1908 - 1912
Mrs. Horatio Richmond Marsh	1899 - 1904 and 1908 - 1912
Rev. Samuel R. Spriggs	1899 - 1909
Mrs. Samuel R. Spriggs	1899 - 1909
Peter Koonooya (native)	1902 - 1905
Delbert W. Cram	1913 - 1915
Dr. Frank H. Spence	1915 - 1920
Mrs. Frank H. Spence	1915 - 1920
Florence Dakin	1924 - 1928
Augusta Mueller	1924 - 1927
Ann Bannon	1924 - 1925
Dr. Henry Greist	1922 - 1925 and 1927 - 1936
Mrs. Henry Greist	1929 - 1936
Dr. A. W. Newhall	1925 - 1929
Mrs. A. W. Newhall	1925 - 1929
Ethel Sage Kerek	1926
Emily Morgan	1927 - 1929
Lillie M. Bailey	1929 - 1935
Evelyn Komedal	1931 - 1934
Andrew Atootchook (native)	1936 - 1938
Rev. Frederick G. Klerekoper	1937 - 1945
Roy Ahmaogak (native)	1938 - 1946
Rev. Samuel Lee	1946 - 1951
Rev. William Wartes	1951 - 1952

BARROW, NUWUK

1910 thro 1915	-	no names listed in G. A. Minutes
1916 thro 1920	-	Frank H. Spence
1921	-	-----
1922 thro 1925	-	Henry W. Greist
1926 thro 1928	-	A. W. Newhall
1929 thro 1933	-	Henry W. Greist
1934	-	DISSOLVED

From G. A. Minutes

BARROW, OOTKEAVIK

1900 thro 1902	-	Samuel R. Spriggs
1903	-	Horatio R. Marsh
1904 thro 1909	-	Samuel R. Spriggs
1910 thro 1915	-	----
1916 thro 1920	-	Frank H. Spence
1921	-	----
1922 thro 1925	-	Henry W. Greist
1926 thro 1928	-	A. W. Newhall
1929 thro 1936	-	Henry W. Greist
1937 thro 1945	-	Fred G. Klerekoper
1946 thro 1950	-	Samuel Lee
1951	-	Samuel Lee Wm. Wartes (began 6/1/51)
1952	-	Wm. Wartes

From G. A. Minutes

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

THE YUKON COUNTRY

THE YUKON COUNTRY

When rumors of fabulous gold fields in the Klondike floated down the Yukon in 1897, Dr. Sheldon Jackson was on hand to plan Presbyterian missions. The Superintendent of Home Missions for Alaska was heading up the Yukon to collect specimens of fauna and flora for the government. The steamer that brought out the first half million dollars in gold dust sped past with screaming whistles and jubilant men shouting the news that soon would cause the great gold rush into central Alaska. With characteristic dispatch, Dr. Jackson and the Presbyterian Church joined the stampede with missions for the miners.

The Presbyterian Board of Home Missions hastened to grub stake Dr. S. Hall Young. This Alaskan missionary, friend of explorers, scientists, miners, and prospectors, mushed his way northward in the whild rush to the Klondike in the summer and fall of '97. He followed the miners over every pass, down every turbulent river, and into every feverish diggin's. At the boom town of Dawson, the "mushing parson" organized a Presbyterian church and in 1898 he turned it over to the Canadian Presbyterians in exchange for their mission church at Skagway on United States soil.

The following year he enlisted two recruits. The Rev. J. W. Kirk stopped at Eagle, about 100 miles northwest of Dawson on the Yukon to organize a church at a mining camp. Two years later he presented this mission station to the Protestant Episcopal Church. The other missionary, Dr. M. E. Koonce, by raft and steamboat, floated on down the Yukon some 550 miles with Dr. Young to a new gold camp at Rampart. Here in 1899 he organized a Presbyterian church in the heart of the territory. But the rugged missionary ranged up and down the great river continually, carrying to the only miners the humanity, morality, and spiritual service of the Church.

THE YUKON COUNTRY

S. Hall Young, hearing of the overnight growth of Nome, hastened down the Yukon. He ministered to the gold-crazed multitude panning the sea coast sands. He talked to men in their shacks and in the saloons. He raised money for paupers amid the glittering wealth of Nome and nursed men broken by the climate, hard work, and disappointment. In the fall of '99 he served needy miners and hopeless prospectors so well that even the most notorious saloon keeper helped nurse him through a winter of typhoid fever. The work of the mission so prospered that he formed a self-supporting church the following summer. After three years, he presented the mission church to the Congregationalists who had other work in the neighborhood.

Dr. Young organized other mission churches to minister to the floating population of the gold fields. He opened a mission at Teller (1902-05) and at Council (1900-11). He rushed to Fairbanks in 1903 when the crazed miners pounced upon new gold strikes there on the Tanana River. He organized a Presbyterian mission church that has continued to the present.

Toward the close of the Yukon gold era, in 1907, a new railroad seaport town sprang up at Cordova on Prince William Sound, entrance to the Copper River country. Dr. Young mushed his way over seven hundred miles alone with a dog team to this sea coast town. He organized a church for the American white population in 1910. His work spread into several branch missions. But the following year the spell of the Yukon called him and his dog team to search out miners and prospectors in lonely places. He provided missions to serve the men at Ruby, Flat City, Iditarod, Knik and Chena.

The era of the Yukon gold rush became also a golden era of Presbyterian mission service to the thousands of miners, prospectors, and adventurers. Hardy missionary adventurers followed the trails of the gold-lured hordes to every mother lode and ephemeral bonanza. They climbed the same treacherous White Horse Pass; shot the same rapids on ice clogged rivers; ate

the same meager food; suffered the same perils of climate, illness and cut-throats. Some of the missions crumbled with the ghost towns. But a sturdy self-respecting group of mission churches remain today to minister to the white people who make Alaska their home. Established churches in the cities, mission stations in the villages, and an itinerant missionary continue to keep alive the service of the Presbyterian church to the scattered population of the Yukon country.

Presbyterian missions and organized churches in the Yukon country are listed in the following table (with dates and 1950 membership):

	Name	Dates	Church membership in 1950
*	Dawson	1897-98	(Ceded to Canadian Presbyterian Church, 1898)
	Eagle	1899-05	(" " Protestant Episcopal Church, 1905)
	Rampart	1899-04	
	Nome	1899-02	(Ceded to Congregational Church, 1902)
	Teller	1902-05	
	Council	1900-11	
*	Circle	1903-05	
	Fairbanks	1903 -	Membership, 256
	Chena	1905	
	Cordova	1910	University Community, Membership 30
*	Iditarod	1910-12	
*	Ruby	1911-16	
*	Flat City	1911-?	
*	Knik	1912-15	
	Anchorage	1916-	Membership, 323
	Nenana	1917-48	Dissolved, 1948
	Wales	1920-	Membership, 64
	Palmer	1936-	Membership, 138

* Note: Preaching missions.

EAGLE

1899 thro 1901	-	James W. Kirk
1902	-	Luther M. Scroggs
1903	-	James W. Kirk
1904	-	Chas. F. Ensign
1905	-	

From G. A. Minutes

RAMPART

1903 thro 1905	-	M. Egbert Koonce

From G. A. Minutes

NOME

1900	-	S. Hall Young
1901	-	Luther M. Scroggs
1902	-	M. Egbert Koonce

From G. A. Minutes

TELLER

1903 thro 1905	-	Herman M. Hosack

From G. A. Minutes

COUNCIL CITY

1904	-	S. Hall Young
1905 thro 1911	-	no names given in G. A. Minutes

From G. A. Minutes

FAIRBANKS

1904	-	M. Egbert Koonce
1905 thro 1908	-	S. Hall Young
1909 thro 1913	-	James H. Condit
1914 thro 1916	-	George G. Bruce
1917	-	----
1918 thro 1920	-	Wallace S. Marple
1921 thro 1923	-	F. G. Scherer
1924 thro 1927	-	James F. Vernon
1928 thro 1939	-	John E. Youel
1940	-	---
1941 1942	-	R. Rolland Armstrong
1943 thro 1949	-	N. Harry Champlin
1950 thro 1952	-	Frederick B. Koschman

From G. A. Minutes

CHENA

1905 - Howard M. Frank

From G. A. Minutes

CORDOVA, 1st.

1910	-	S. Hall Young
1911	-	---
1912 thro 1914	-	M. Edgar Koonce
1915	-	James L. McBride
1916	-	---
1917 thro 1920	-	Adam G. Shriver
1921 thro 1923	-	R. S. Nickerson
1924 1925	-	Fred G. Scherer
1926 thro 1928	-	Walter A. Couden
1929 thro 1935	-	Bert J. Bingle
1936	-	Wm. A. McAdoo
1937 thro 1939	-	Rakph S. Peterson
1940	-	----
1941 thro 1943	-	David H. Crawford
1944 thro 1947	-	Raymond L. Wotring
1948	-	----
1949 1950	-	Car C. DeMott
1951 1952	-	----

from G. A. Minutes

COLLEGE, UNIVERSITY COMMUNITY

1950	-	Bert J. Bingle	
1951	-	Thomas Tweedie	(began 6/1/51)
1952		"	

From G. A. Minutes

ANCHORAGE, 1st.

1917 1918	-	James L. McBride
1919 1920	-	John L. Hughes
1921 thro 1925	-	Wallace S. Marple
1926 1927	-	John E. Youel
1928	-	----
1929 thro 1935	-	E. L. Winterberger
1936	-	----
1937 thro 1939	-	Wm. A. McAdoo
1940 thro 1942	-	Boyd G. Cubbage
1943 thro 1950	-	R. Rolland Armstrong
1951 1952	-	Frank J. Walkup

From G. A. Minutes

ANCHORAGE, FAITH

1948 1949	-	Frederick B. Koschman
1950 1951 1952	-	Fred Telecky

From G. A. Minutes

(ANCHORAGE) SPENARD, WOODLAND PARK

1950 thro 1952	-	J. Hackett Johnson

From G. A. Minutes

NENANA, 1st.

1917 thro 1921	-	Robert J. Diven
1922 1923	-	Fred G. Scherer
1924	-	no name listed in G. A. Minutes
1925 thro 1927	-	Robert R. Marquis
1928	-	Henry W. Greist
1929 thro 1947	-	----
1948	-	DISSOLVED.

Taken from General Assembly Minutes.

CAPE PRINCE OF WALES (since 1936 called THORNTON MEMORIAL)

1920 thro 1944	-	no names listed in G. A. Minutes
1945 thro 1950	-	Percy Ipalook
1951 1952	-	----

From G. A. Minutes

PALMER, UNITED PROTESTANT

1937 thro 1941	-	Bert J. Bingle
1942	-	O. Wilbur Randall
1943	-	no name listed in G.A.Minutes
1944 thro 1951	-	Victor Ivar Alfsen
1952	-	Harry Gayley (quit 7/1/52) Brian Hugh Claworth (began 6/15/52)

From G. A. Minutes

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

FAIRBANKS

FAIRBANKS

Significant dates:

1904 - S. Hall Young went to Fairbanks during gold stampede and opened mission. *
Arrived in the summer of 1904 from Chena.

1906 - In spring S. Hall Young returned to Seward Peninsula, leaving the Rev. Howard Frank in charge of Fairbanks church. *

1907 - S. Hall Young returned to Fairbanks in spring of '07, Mr. Frank having left earlier, and he remained in charge of the church until the summer of 1908 when Rev. James H. Condit came to become pastor. *

1908-13 Rev. James H. Condit pastor at Fairbanks. *

*Note: From S. Hall Young's, HALL YOUNG IN ALASKA (pp.409-13)

FAIRBANKS, 1st.

1904	-	M. Egbert Koonce
1905 thro 1908	-	S. Hall Young
1909 thro 1913	-	James H. Condit
1914 thro 1916	-	George G. Bruce
1917	-	----
1918 thro 1920	-	Wallace S. Marple
1921 thro 1923	-	F. G. Scherer
1924 thro 1927	-	James F. Vernon
1928 thro 1939	-	John E. Youel
1940	-	---
1941 1942	-	R. Rolland Armstrong
1943 thro 1949	-	N. Harry Champlin
1950 thro 1952	-	Frederick B. Koschman

From G. A. Minutes

WAINWRIGHT

Wainwright hibernated for centuries under the snow pack of the Arctic Coast. The Inupiat Eskimo village of Olgonik fattened upon a plentiful supply of seals and whales until the late nineteenth century. Then wholesale destruction of food, clothing, and shelter drove these round faced natives of Alaska to seek contact with the more prosperous village of Barrow about one hundred miles east and slightly north.

The Presbyterian mission at Barrow sent Dr. F. H. Spence along the ice bound coast to minister to the needy people of Olgonik about 1917. The missionary mushed his way over the rough frozen terrain with the aid of a young native helper and interpreter, Percy Ipalook. He doctored those sick with colds and influenca. He spoke to them of the hope and power of the Christian life. The people listened eagerly and wanted further light.

When Dr. Henry W. Greist succeeded Dr. Spence at Barrow in the '20s, he fought the Arctic winds and snow to Olgonik with two native Presbyterian elders from Barrow, Roy Ahmaogak and Foster Panigeo. He visited the sick, fed the undernourished, and encouraged his native assistants to talk to the people about their church that flourished at the village farthest north. They made four such trips in 1922-23 and in June of 1923 they organized a Presbyterian Church with a membership of seventy-five at the invitation of the natives of Olgonik.

The people of the village carried on as best they could with occasional visits from the missionaries and the people of Barrow. They responded to the ministration of the "praying nurse" who lived among them for two years, 1926-28. Miss Ann Bannon, R.N., drew the natives into an unprecedented religious experience. These people living well within the Arctic Circle at latitude 71° fanned the religious fervor until the

WAINWRIGHT

Presbyterian Board of National Missions sent them a native Eskimo missionary in 1935. The Board had taken a promising boy, Percy Ipalook, from his Barrow home and had educated him. He attended the Sheldon Jackson School at Sitka and then Dubuque University and Theological Seminary before he went to minister to his own tribe from 1935 until 1943 at the village of Wainwright (Olgonik.)

Percy Ipalook and the people of the village built a church in 1936 and a manse the following year. He found a good congregation and a Sunday school of one hundred that had remained alive since nurse Ann Bannon had turned the work over to native helpers. Then in 1946 another native lay worker, Roy Ahmaogak was brought out to the States to receive training in theology and linguistics. He returned to build up the church at Wainwright so that in 1950 it reported 160 active members and 146 Sunday school members, almost the entire population of 350.

The Presbyterian mission at Wainwright presents a significant example of indigenous development of Christianity and the American way of life. The native pastor, Rev. Roy Ahmaogak, has the distinction of being the second ordained Eskimo native. Educated by missionaries and trained in the States, a teacher for fourteen years, an experienced hunter, trapper, and whaler, this Presbyterian missionary has reduced the Inupiat dialect to writing and has translated part of the Bible into this difficult language. This is Americana at one of the nation's farthest north outposts of civilization at Wainwright.

The following table shows the growth of church membership:

1923 -- 75 members
1930 -- 115 "
1940 -- 128 "
1950 -- 160 "

WAINWRIGHT, OLGONIK

1924 1925	-	Henry W. Greist
1926 thro 1928	-	A. W. Newhall
1929 thro 1936	-	Henry W. Greist
1937 thro 1941	-	Fred G. Klerekoper
1942 1943	-	Percy Ipalook
1944 1945	-	Fred G. Klerekoper
1946 1947	-	Samuel Lee
1948 thro 1952	-	Roy Ahmaogak

From G. A. Minutes

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

ST. LAWRENCE ISLAND

ST. LAWRENCE ISLAND

St. Lawrence Island rises bleak, serene, and practically barren in the north Bering Sea. Many of the 800 Eskimo villagers watched traders anchor just off the island in the summer of 1878. They dashed to their skin covered houses to bring loads of seal and walrus skins to the beach to barter with the traders who came ashore. They tasted a sample of fire-water. They traded all of their furs for the drink. They sent messengers staggering to the villages and people came with everything they might trade. They drank all summer -- men, women, and children. No hunting, no fishing, no storing up of provisions. When winter came swooping down from the polar regions, they lacked food and furs to keep them alive. That winter more than half of the people of the island died. Whole villages froze to death and lay unburied.

When Sheldon Jackson learned of the tragedy from the Captain of the U. S. Revenue Cutter he decided to establish a mission on the island for the remnant of Eskimos. In 1891 he built a good school house and a teacher's home. But not until three years later was he able to secure a Presbyterian missionary to teach in the government school. Rev. and Mrs. Vene C. Gambell went to the desolate spot -- 35 miles southeast of Siberia, 130 miles southwest of Nome (Latitude 63° North and Longitude 170° West). Superintendent of Home Missions, Jackson, set the missionaries ashore, introduced them to the leaders of the villagers, and then was forced to leave the Gambells to their own resources. Knowing only a few words of Eskimo, they opened a school for pupils whose only English was the reiterated cuss words of whalters and seamen. This school was farther west than any other on land belonging to the United States.

The young Missionary couple undertook an almost impossible task. The nativesEskimos were in many respectsanaive, simple folk. But many still

craved the trader hootch that made them sullen and shiftless. Some possessed a primitive conception of property and stole what they could from the mission stores. Others good-naturedly presumed upon the Christian charity of the missionaries for good and supplies. But the Gambells gathered from the people a school room full of children and a small congregation of followers for religious instruction. Gradually the people, in considerable numbers, accepted the example and the teaching of the young missionaries as a guide for their living.

After the birth of their first child, the Gambells returned to the United States for medical treatment. On their way back to St. Lawrence Island in May of 1898 their boat sank. The Gambells drowned and thier mission field was left vacant. Dr. Francis G. Gambell then left the government service in a hospital at Unalaklik to go to St. Lawrence Island to carry on the work begun by his brother.

A young seminary student from Princeton, Rev. W. T. Doty, became teacher and preacher in the summer of '98 and Dr. P. H. Lerrigo served as missionary physician until 1901. In the summer of this year Dr. and Mrs. Edgar O. Campbell went to the island to doctor the diseased and unhealthy natives. Their lives were in constant danger from drunken natives who still fell easy prey to the liquor bartered by traders for furs. In 1903 Dr. Campbell was severely injured by invading Siberians. Still, he and Mrs. Campbell conducted an effective mission service for ten years until they retired in 1911.

The mission at Gambell, St. Lawrence Island, founded in 1894 grew slowly but steadily. In spite of extreme immorality and heathenism among the people, the preaching station prepared seventeen natives for baptism and membership in 1905. Dr. Campbell led a busy life as a missionary. He doctored the sick, operated an orphanage, taught the government schoo, superintended the reindeer station, and performed the missionary duties of marrying, baptizing, burying the dead, and preaching in the village mission at Gambell.

ST. LAWRENCE ISLAND

In 1910 Dr. Campbell reduced the Eskimo language of the island to writing and published an Eskimo primer.

The mission station was without benefit of missionaries from 1914 until 1924. When Rev. R. S. Nickerson and his wife went to Gambell they found only two Christians remaining from the former mission membership. But by the close of the year, they had recruited 40 adherents.

Several women missionaries served the people of the island at intervals after 1926. One of the best known is the missionary known as the "praying nurse". Miss Ann Bannon, R.N., ministered to the natives with extraordinary success and drew them to her by the effectiveness of her example of Christian faith and life. Her prayer and preaching led to the organization of churches at Gambell and at Savoonga in 1940.

A native Eskimo evangelist from Point Barrow, Percy Ipalook, manned the field with great effectiveness from 1943 to 1945 during the closing years of World War II. He was followed by the Rev. Elmer E. Parker who served the two churches at Gambell and Savoonga from 1945-1952. During the span of years since the last war, Miss Alice Green has served as missionary to the people of St. Lawrence Island, this lonely, farthest west possession of the United States. Alice Green is carrying on the missionary task among Eskimo fishermen, begun over a half century ago by Mr. and Mrs. Vene C. Gambell.

The churches at Gambell and at Savoonga have grown through the years as indicated by the following table of church membership:

1940	-	not listed	- Gambell	1940	- not listed - Savoonga
1941	-	137 members at	"	1941	- 98 members at "
1942	-	not listed	"	1942	- 117 " " "
1943	-	" "	"	1943	- not listed " "
1944	-	" "	"	1944	- 110 members " "
1945	-	136 members "	"	1945	- 105 " " "
1946	-	134 " "	"	1946	- 128 " " "
1947	-	161 " "	"	1947	- 129 " " "
1948	-	156 " "	"	1948	- 127 " " "
1949	-	156 " "	"	1949	- 144 " " "
1950	-	161 " "	"	1950	- 139 " " "
1951	-	165 " "	"	1951	- 161 " " "
1952	-	163 " "	"	1952	- 145 " " "

ST. LAWRENCE ISLAND

The Presbyterian missionaries who have served on St. Lawrence Island are the following:

Name	Dates	
Gambell, V. C.	1894 - 1897	(Gambell)
Gambell, Mrs. V. C.	1894 - 1897	"
Doty, Rev. W. T.	1898 - 1901	"
Lerrigo, Dr. P. H.	1899 - 1901	"
Campbell, Dr. Edgar O.	1901 - 1911	"
Campbell, Mrs. Edgar O.	1901 - 1911	"
Anderson, Miss ?	1911	"
Ingwaldson, Miss ?	1911	"
Reed, Dr. J. W.	1912 - 1914	"
Reed, Mrs. J. W.	1912 - 1914	"
Nickerson, R. S.	1925	"
Nickerson, Mrs. R. S.	1925	"
Bjornson, Josephine	1931 - 1933	"
Bannon, Ann	1935 - 1944	"
Komedal, Evelyn	1938 - 1940	"
Ipalook, Percy	1943 - 1944	"
Parker, Elmer E.	1945 - 1950	" and Savoonga
Martin, Anna	1942 - 1945	(Savoonga)
Green, Alice	1944-48; 1950 to date	"

CAMBELL

1941 thro 1943	-	no name listed in G. A. Minutes
1944	-	Percy Ipalook
1945 thro 1950	-	Elmer E. Parker
1951	-	----
1952	-	Lowell M. Campbell

From G. A. Minutes

SAVOONGA

1941 thro 1943	-	no names listed in G. A. Minutes
1944	-	Percy Ipalook
1945	-	Elmer E. Parker
1946 1947	-	----
1948 thro 1950	-	Elmer E. Parker
1951 1952	-	---

From G. A. Minutes

SOUTHEASTERN ALASKA

Presbyterian mission work in Alaska began with simple drama in Southeastern Alaska in the summer of 1877. When Dr. Sheldon Jackson took Mrs. Amanda McFarland to Fort Wrangell and left her there to open a mission school, she was alone among warlike tribes and a handfull of white men. Within two years her faith and action resulted in the opening of a school and a boarding home for needy children. With the aid of S. Hall Young and his missionary wife, the first Presbyterian Church was organized at Fort Wrangell.

During the first thirteen years of Presbyterian missionary outreach in Alaska, the field was confined to evangelistic and educational work among the natives of the fishing villages of the Inside Passage. Soon comity agreements designated Southeastern Alaska as a Presbyterian responsibility. The only Protestant cooperation - or conflict - arose from spoadic mission efforts of a few denominations and of many minor sects. Through the years the work has grown and flourished in proportion to the zeal and the funds of the Church.

Historical records of several of the many mission stations of Southeastern Alaska in other sections of this history indicate detailed developments of the work. In addition to these accounts, a record is attached to show the names of the Presbyterian churches of Southeastern Alaska and their years of service in organized outreach as well as the names of the ministers of the churches and their years of service.

Auk Lake

1942 thro 1950	-	no names given in G. A. Minutes
1951 1952	-	Randolph E. McCluggage

Taken from G. A. Minutes

Craig

1930 1931	-	no names given in G. A. Minutes
1932 thro 1935	-	Fred R. Falconer
1936	-	Robert G. Hall
1937	-	----
1938	-	Daniel Kaiper
1939	-	----
1940	-	Paul E. Whiteside
1941 thro 1944	-	----
1945 thro 1950	-	Verne J. Swanson
1951 1952	-	----

Taken from G. A. Minutes

Healy Fork, Railbelt

1950 thro 1952 - Bert J. Bingle

From G. A. Minutes

Hoonah, Thlinget

1890 thro 1893	-	John W. McFarland
1894 thro 1896	-	no names listed in G. A. Minutes
1897 1898	-	Alvin C. Austin
1899 thro 1904	-	Wm. M. Carle
1905 1906	-	---
1907 1908	-	M. J. Caldwell
1909	-	Andrew J. Whipkey
1910	-	----
1911 thro 1916	-	George E. Good
1917 1918	-	George J. Beck
1919	-	Carl S. Gladfelter
1920 thro 1930	-	George J. Beck
1931	-	-----
1932 1933	-	Robert K. Fogal
1934 thro 1943	-	Eugene E. Bromley
1944	-	----
1945 thro 1952	-	George R. Betts

Taken from G. A. Minutes

Hydaburg

1913 thro 1915	-	no names listed in G. A. Minutes
1916 thro 1920	-	John L. Howe
1921 thro 1923	-	----
1924 thro 1926	-	R. F. Pederson
1927 thro 1931	-	---
1932 thro 1935	-	Samuel G. Davis
1936 thro 1939	-	----
1940 thro 1944	-	Verne J. Swanson
1945	-	----
1946 thro 1950	-	Alvin E. Gall
1951 1952	-	Elmer E. Parker

Taken from G. A. Minutes

Jackson (Howkan) (Hydah)

1887 thro 1897	-	J. Loomis Gould
1898	-	Melzar D. McClelland
1899 1900	-	no names listed in G. A. Minutes
1901	-	David S. Montgomery
1902 1903	-	Dpnnell R. Montgomery
1904 thro 1914	-	-----

From G. A. Minutes

Kake, Thlinget

1913 thro 1916	-	George J. Beck
1917	-	no name listed in G. A. Minutes
1918 thro 1922	-	John R. Fitzgerald
1923	-	H. H. Story
1924 thro 1952	-	-----

From G. A. Minutes

Kasaan

1904 1905	-	Donnell R. Montgomery
1906 thro 1919	-	no names listed in G. A. Minutes
1920 thro 1925	-	Frederick R. Falconer
1926 thro 1928	-	-----
1929 thro 1931	-	Samuel G. Davis
1932 thro 1952	-	-----

From G. A. Minutes

Ketchikan

1926	-	no name listed in G. A. Minutes
1927 thro 1930	-	Frederick R. Falconer
1931 thro 1935	-	George J. Beck
1936 thro 1939	-	Donald G. Christiansen
1940	-	---
1941	-	George J. Beck
1942 thro 1944	-	James W. Hall
1945 thro 1950	-	Edward D. Freeman
1951	-	Paul H. Prouty (temp.)
1952	-	Clayton M. Shotwell

From G. A. Minutes

Killisnoo

1894
thro - Wm. W. Warne
1896

From G. A. Minutes

Klawock (Hanego)

1902 thro 1914	-	David Waggoner	
1915	-	no names listed in G. A. Minutes	
1916 thro 1923	-	Eugene E. Bromley	
1924 thro 1926	-	R. F. Pederson	(first year listed as Klawock)
1927 thro 1931	-	----	
1932 thro 1935	-	Fred R. Falconer	
1936	-	----	
1937	-	----	
1938 1939	-	Daniel Kaiper	
1940 1941	-	Paul E. Whiteside	
1942 thro 1945	-	----	
1946	-	Verne J. Swanson	
1947 thro 1951	-	B. Ross Cleeland	
1952	-	----	

From G. A. Minutes

Klukwan

1903 1904	-	Norman B. Harrison
1905 thro 1909	-	no names listed in G. A. Minutes
1910 thro 1918	-	Frederick E. Falconer
1919 thro 1924	-	-----
1925 thro 1933	-	E. E. Bromley
1934	-	----
1935 thro 1938	-	Ralph Eklein Wheeler
1939 thro 1952	-	-----

From G. A. Minutes

Metlakatla

1921 thro 1932	-	Edward Marsden
1933 thro 1948	-	Alfred D. Swogger
1949-	-	no name listed in G. A. Minutes
1950 1951	-	James H. Mulholland
1952	-	H. A. Iverson

From G. A. Minutes

Petersburg, 1st (native)

1924	-	H. H. Story
1925 thro 1942	-	no names listed in G. A. Minutes
1943 1944	-	George R. Betts
1945 1946	-	----
1947 thro 1950	-	Raymond B. Spivey
1951	-	Carl DeMott
1952	-	----

From G. A. Minutes

Petersburg, Community

1924	-	H. H. Story
1925 thro 1932	-	no names listed in G. A. Minutes
1933	-	DISSOLVED.

From G. A. Minutes

Saxman

1900 thro 1918	-	Edward Marsden
1919 thro 1930	-	Frederick R. Falconer
1931 thro 1935	-	George J. Beck
1936 thro 1939	-	Donald G. Christensen
1940	-	no name listed in G. A. Minutes
1941	-	George J. Beck
1942	-	James W. Hall
1943	-	———
1944	-	James W. Hall
1945 thro 1952	-	———

From G. A. Minutes

Wasilla, Community

1949 thro 1951	-	Victor I. Alfsen
1952	-	Harry K. Gayley

From G. A. Minutes

BIBLIOGRAPHY

of

Presbyterian Missions in Alaska

Jackson, Sheldon - ALASKA, (Dodd, Mead, & Co.-N.Y. - 1880)

" " - FACTS ABOUT ALASKA, (Woman's Board of Home Missions of the Presbyterian Church - N.Y. - 1903)

Young, S. Hall - HALL YOUNG OF ALASKA, (Fleming H. Revell, N.Y. - 1927)

" " " - ALASKA DAYS WITH JOHN MUIR, (" " " " - 1915)

Stewart, Robert Laird - SHELDON JACKSON, (" " " " - 1908)

Drury, Clifford M. - PRESBYTERIAN PANORAMA (Board of Christian Education of the Presbyterian Church -Philadelphia-1952)

Hayes, Florence - DAUGHTERS OF DORCAS (Board of National Missions of the Presbyterian Church -N.Y.1952)

- - - - - - - - - - - ANNUAL REPORT, (Board of National Missions of the Presbyterian Church-N.Y.-1878-1952)

- - - - - - - - - - - - MINUTES OF THE GENERAL ASSEMBLY, (Office of the Stated Clerk of the Presbyterian Church - Philadelphia)

- - - - - - - - - - - - Historical Cards, (Files of the Department of Educational and Medical Work - N.Y.)

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[These pages were in the copy, but not with original typed copy of "Selected Histories..."

EXPENDITURES FOR ALASKA

Total Expenditures taken from Annual Reports since first listed in 1885 to 1952 — $ 4,073,712.50

- - - - - - - - - - - - -

Before 1924 only total amounts given. Since 1924, they have been broken down into departments as follows:

Dept. or Division	Years listed	Amount
Synods and Presbyteries	1931-1932	$ 3,000.00
Town and Country	1924-1934	373,392.04
Alaska	1935-1952	964,601.34
Sunday School Missions	1924-1952	53,518.49
Educational and Medical	1924-1952	1,984,130.89
Inter-Bd.Comm.& Deptl.Proj.	1948-1952	1,365.82
Evangelism	1932-1948	468.54
Student Summer Work & Graduate Travel	1924-1925	473.01
Building Grants & Repairs	1924-1952	210,400.28
Church Extension Bldg.Grants	1930-1952	7,100.00
		$ 3,596,742.41

War Time Service and Restoration — 39,872.73

ALASKA

SYNODS AND PRESBYTERIES

Expenditures -

1931-1932	$ 3,000.

Figures taken from Annual Report
Prepared by Research Department, 1953

ALASKA

TOWN AND COUNTRY WORK

Expenditures	
1924-1925	$ 46,342.22
1925-1926	46,691.02
1926-1927	45,118.60
1927-1928	46,544.92
1928-1929	33,933.69
1929-1930	31,461.08
1930-1931	38,631.93
1931-1932	34,515.77
1932-1933	29,014.20
1933-1934	21,138.61
	$ 373,392.04

Figures taken from Annual Reports
Prepared by Research Department, 1953

ALASKA

SUNDAY SCHOOL MISSIONS

Expenditures

1924-1925	3,456.88
1925-1926	5,006.07
1926-1927	5,520.13
1927-1928	5,373.87
1928-1929	2,485.87
1929-1930	2,605.80
1930-1931	2,396.80
1931-1932	2,599.00
1932-1933	2,440.90
1933-1934	1,208.35
1934-1935	1,200.00
1935-1936	2,193.85
1936-1937	1,675.00
1937-1938	1,685.32
1938-1939	1,614.50
1939-1940	1,529.95
1940-1941	1,715.20
1941-1942	4,497.43
1942-1943	1,323.09
1943-1944	773.80
1944-1945	—
1945-1946	100.00
1946-1947	—
1947	—
1948	—
1949	—
1950	1,373.52
1951	1,035.16
1952	—
	$ 53,810.49

Figures taken from Annual Reports
Prepared by Research Department, 1953

ALASKA

ALASKAN WORK

Expenditures

1934-1935	24,174.00	
1935-1936	33,556.11	
1936-1937	31,512.69	
1937-1938	31,491.04	
1938-1939	30,869.79	
1939-1940	29,873.01	
1940-1941	39,296.15	
1941-1942	32,068.44	
1942-1943	30,933.94	
1943-1944	40,245.12	
1944-1945	40,320.34	
1945-1946	49,237.85	
1946-1947	50,226.47	
1947	42,351.30	
1948	74,428.39	
1949	94,588.73	
1950	96,813.64	
1951	92,520.06	
1952	100,103.27	
		$964,601.34

Figures taken from Annual Reports
Prepared by Research Department, 1953

ALASKA

EDUCATIONAL AND MEDICAL WORK

Expenditures

1924-1925	$ 71,508.13	)
1925-1926	60,850.22	)
1926-1927	60,441.18	)
1927-1928	62,289.76	)
1928-1929	71,325.68	)
1929-1930	71,955.26	) Listed as Schools and Hospitals
1930-1931	79,148.63	)
1931-1932	72,401.23	)
1932-1933	63,693.80	)
1933-1934	50,459.68	
1934-1935	52,899.02	
1935-1936	46,001.11	
1936-1937	49,891.75	
1937-1938	50,255.53	
1938-1939	52,316.35	
1939-1940	51,281.22	
1940-1941	53,079.39	
1941-1942	56,868.48	
1942-1943	52,491.19	
1943-1944	51,248.55	
1944-1945	68,795.56	
1945-1946	63,283.62	
1946-1947	70,877.68	
1947	58,154.53	
1948	92,553.45	
1949	104,016.20	
1950	114,611.29	
1951	116,435.55	
1952	114,996.85	
		$ 1,984,130.89

Figures taken from Annual Reports
Prepared by Research Department, 1953

ALASKA

INTERBOARD COMMISSION AND DEPARTMENTAL PROJECTS

Expenditures

1948	$ 418.00	listed as Interboard Comm. & Dept'l. Projects in A.R.
1949	447.82	listed as Departmental Projects
1950	500.00	"
1951	-	
1952	-	
	$ 1,365.82	

Figures taken from Annual Reports
Prepared by Research Department, 1953

ALASKA

EVANGELISM

Expenditures

1932-1933	$ 100.00
	-
	-
	-
	-
1948	368.54
1949	-
1950	-
1951	-
1952	-
	$ 468.54

Figures taken from Annual Reports
Prepared by Research Department, 1953

Alaska

STUDENT SUMMER WORK AND GRADUATE TRAVEL

Expenditures

1924-1925	$ 473.01

Figures taken from Annual Report
Prepared by Research Department, July, 1952

ALASKA

BUILDING GRANTS AND REPAIRS

Expenditures

1924-1925	6,971.80
1925-1926	33,040.61
1926-1927	10,500.00
1927-1928	775.00
1928-1929	7,290.01
1929-1930	6,437.53
1930-1931	6,277.37
1931-1932	12,833.36
1932-1933	944.94
1933-1934	877.07
1934-1935	562.32
1935-1936	1,804.09
1936-1937	3,198.74
1937-1938	4,026.78
1938-1939	1,053.23
1939-1940	2,393.41
1940-1941	5,269.82
1941-1942	3,282.98
1942-1943	1,880.92
1943-1944	2,478.91
1944-1945	4,371.57
1945-1946	10,342.21
1946-1947	3,797.81
1947	881.76
1948	5,180.54
1949	—
1950	21,075.75
1951	16,835.00
1952	36,016.75
	$ 210,400.28

Figures taken from Annual Reports
Prepared by Research Department, 1953

ALASKA

CHURCH EXTENSION BUILDING GRANTS

Expenditures

1949	-	
1950	5,000.	listed as Grants and Loans
1951	2,100.	listed as Program Grant
1952	-	
		$7,100.00

Figures taken from Annual Reports
Prepared by Research Department, 1953